saves us from this misery and wretchedness, granting to
the soul that *Anandam* which the soul not merely enjoys
but truly forgets that it enjoys, because it is so suffused
with it. This feeling is" like the experience of the tasting
of honey by a dumb man. The man feels it, relishes it, revels
in it, but he cannot name it; he cannot word it; he cannot
describe it. His whole frame thrills with the sweetness of
experience, but words he has none. The tongue is utterly
palsied, the thought is wholly numbed, even the heart is
more than suffused—over-fiowingly brimful with the joy
of this taste. Such is the enjoyment of His *Anandam.* That
is His gift unto us. To forget ourselves in Him is true
Anandam. Our hearts revel in Him and crave for His
companionship in unbroken *Anandam.* Our souls dance in
ecstasy in Him. The saints and sages of the world, who
have attained a high state of spiritual culture, have actually
seen Him in spiritual visions and enjoyed *Anandam,* heavenly
bliss, even on this earth. They experienced heaven fre-
quently during their life-time and the body though alive
never fettered the pinions of their soaring souls nor in any
way restrained their flight into the highest

heaven of com-
munion.

The Supreme Being is **Amritham,** for. His Bliss, out of which creation has been shaped and sprung into being,, knows no death and can be subject to no extinction through the in-roads of engulfing time. To Him, the Incarnate Bliss^ we are united in Joyousness—*Anandam,* and in Immortal Life—*Amritham,* as He unfolds Himself throughout the ages. He is the Immortal One in whom, we, the offspring of immor-
tality, achieve the fulfilment in heavenly perfection of our being. The shining miracle of all miracles, the crowning blessing of all blessings, is that He starts us as mortals and perfects us as immortals.

According to some Rishis, by *Amritham* is meant nectar, ambrosia. They declare that Brahman is sweetness itself.